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The Non-Subscribing Presbyterian

No. 260. MARCH, 1929.

TRUTH——LIBERTY——RELIGION.

"By identifying the new learning with heresy you make orthodoxy synonymous with ignorance."—ERASMUS (1466-1563).

Editorial.

The King.

Only a heart of stone could have remained unaffected by the touching incidents connected with the King's removal from Buckingham Palace to Craigwell House, Bognor. The silent crowds that lined the sixty-four mile journey, the flowers strewn in front of the ambulance, the surprise of the bareheaded and reverent crowd outside the Palace when it was seen that the blinds of the ambulance had been raised to afford the royal patient a glimpse of his loyal subjects, the slight wave of a weak hand in response to the enthusiastic waving of hats and handkerchiefs, the invalid's thanks to the ambulance attendants who had handled their precious burden so tenderly and patiently, these are incidents which cannot easily be forgotten.

They reveal human nature at its best and bring it very near to the teaching of the Humble Galilean, the incarnation of sympathy and tenderness.

We fervently hope that His Majesty's sojourn at Bognor will have the desired effect. The reports of his progress will be eagerly read in Ulster which takes second place to none in loyal allegiance to the King.

The Synod's Resolution.

The following resolution was passed at the Pro Re Nata meeting of Synod held in Belfast, on 30th January, 1929.—

"That having learned the Constitution of the General Assembly of Unitarian and Free Christian Churches in England and duly noted that, alike in the representative character of its polity, its adherence to the Non-Subscribing principle and to theological freedom, and in the statement of its objects, it is entirely conformable to the spirit and purpose of the Non-Subscribing Presbyterian Church of Ireland, this meeting of Synod therefore gives its cordial assent to the Assembly and accepts the principle of representation on its Council."

In view of the two articles appearing elsewhere in this issue we propose to leave the matter at present without comment. The future will afford opportunities to return to this important subject.

With regard to the articles themselves. It was at the special request of the Editor, that Mr. Cross contributed the article which appears alongside the contribution from Mr. Crook.

The reasons for the publication of both articles simultaneously are obvious.

The Salvation Army.

The battle for the control of the Salvation Army has now been carried to the courts. The story of the quarrel does not make very pleasant reading and reflects little credit on the Army in particular and Religion in general. It is painfully evident that religious phraseology is being used to clothe much bitter feeling among the contestants. If half the published reports are true it means that personal ambition and the desire for power are outweighing all altruistic motives.

The time may have come to appoint a successor to General Booth but we hope the time will never come when appointments to high religious offices are made along the lines suggested by the following press report.

"The other day, after much secret meeting and canvassing, two commissioners approached Commander Eva Booth and told

her that they thought Commissioner Higgins, Chief of Staff, would probably be able to secure just sufficient votes to elect him. 'What? Higgins? Impossible,' exclaimed the Commander. What about me?' "

It is to be hoped that the courts will soon settle the differences which the Army could not settle itself. The heads of this admirable religious movement would do well to note the love of duty, humility and faithfulness displayed by the " privates " in the Army and having noted it, remember the pregnant words of the Great General who said, " Go thou and do likewise."

Ulster and the I.F.S.

Whether the differences between the two Irelands are regarded as political or religious or both, it is to be hoped that they will not be unduly emphasied as the result of the latest " incident." Both have received attention out of all proportion to their real significance. The Northern Government had no alternative but to arrest and punish Mr. de. Valera. The Opposition Leader of the I.F.A. broke the law and could hardly expect preferential treatment over other law-breakers.

There is every reason to believe that if application to enter the North had been made to the right quarters, permission would have been granted, It is a pity that this course was not followed.

With regard to the ruling of the High Court, Dublin, that the two prisoners who escaped from the Belfast Goal, could not be arrested while in the I.F.S. one cannot avoid the moral issues involved. The verdict may be in accordance with the constitution of the I.F.S. but is it in accordance with impartial justice? Have not both Irelands a common interest in the just punishment of criminals? Is the I.F.S. to become a haven for evil-doers?

Surely in matters of this sort we should get behind political and religious sectarianism, and see clearly, unhampered by prejudice, the tremendous moral issues involved.

The Temperance Offensive.

During the last few weeks the temperance party has been waging a fierce battle in the local press. One's sympathies are with the long-suffering editors. The inordinate length and the tone and quality of the letters, together with a disposition, evident on both sides, to leave facts and indulge in personalities, will not enlist the sympathies of discriminating people on either side. The intemperate language of the temperance reformers and the licence of those professing to speak in the name of liberty make it abundantly clear that whether or no we need drink control we certainly do need self-control.

While there can be no two opinions among Christians about the Drink Evil (the National drink bill of over 300 million pounds per annum is appalling) there are at least two opinions concerning the removal of the evil, each carrying with it a weighty objection.

Those who are clamouring for prohibitive legislation need to remember that if legislation only could make a nation sober, America would have become sober long ago. Those advocating complete liberty might bear in mind that it would probably be much easier for a man to obey the commandment " Go thou and sin no more " if temptation were placed out of his way. This is not an attempt to sit on the fence. It is an endeavour to point out real difficulties that present themselves to all unbiassed people, difficulties that are conveniently ignored by the budding journalists of the newspaper correspondence columns.

The Increased Bank Rate.

At first sight there appears to be little connection between religion and the bank rate but those Christians who carry their religion into the business world instead of leaving it in the pew to be called for next Sunday, realise that the two are very much connected.

The abject misery and want abroad to-day among so many of God's children can be effectually alleviated only by a decrease in the unemployment figures. There were encouraging signs that British Industry was improving and that the desired decrease would be brought about. Now the Bank has stepped in and destroyed our hopes, by increasing the Bank Rate. This means that Industry will be still further crippled by having to pay one per cent. more for credit. The manufacturer who needs more money to run and to expand his business is helpless. The out-of-work who is looking to the manufacturer for a job is also helpless. All this because the gentlemen in the board room at the Bank of England decide, without consulting the government, the manufacturer or the man in the street, that money shall be dearer.

We are told that financial considerations dictated the move, that speculation had to be stopped and that the enormous outflow of gold from the country had to cease. Our reply is that humaritarian considerations should come before financial expediency. The call of the great army of unemployed should be heeded before the call of High Finance.

Some day we shall have the wisdom to realise that Finance is much too serious a business to leave to the financiers just as we realised long ago that the fixing of a living wage was much too serious a business to leave to the employers of labour.

After all it is the credit of the British Nation that is really behind the Bank. Why should a few financiers determine the terms of that credit ?

* * *

On going to press we learn that the Rev. V. C. Callow, of Downpatrick, has received an unanimous invitation to the pulpit of the Padiham Unitarian Church. Mr. Callow has accepted the Call but has not yet definitely decided when he will be crossing to commence his new duties. Fuller details will be given in a subsequent issue.

Shyness.

Shyness affords one of the severest puzzles in the world of mind and thought. Some observers attribute shyness to vanity, or to self-consciousness ; others, taking quite a different view, attribute it to diffidence or humility, or to an anxious desire to be loved. I confess that I have often halted between these very opposite opinions. At last I have come to a conclusion which has at least the merit, or demerit, of being entirely my own. I believe that shyness mainly proceeds from the fear of not being understood. There is nothing that mankind or womankind desires so much as to be understood. We love those who understand us. WE ARE AT OUR EASE WITH THEM. To be understood is the greatest delight of every human being. Our trust in God and love of God are based upon the same ground. We know that He alone understands us perfectly.

SIR A. HELPS.

N.B.—Editorial Communications for the future must be sent to the Rev. S. P. Whitehouse, 19 Wellington Park Avenue, Belfast.

Phone—Malone 378.

True Culture.

Then, a civilized man, a cultured man must be tolerant, must be able to discuss any subject impartially, without prejudice, he must be unbiased, capable of a critical examination of anything new before rejecting or accepting it.

Most people in the world are dominated by fear, fear of the unknown, fear of superstition, fear of prejudice, fear of desires, fear of gods, fear of beliefs, systems, philosophies. A civilized or cultured man must have no fear, because I hold that the truly cultured man, in the right sense of the word in which I am using it, is the highest form of spiritual attainment. Such a man has truly attained, such a man has truly taken to his heart the waters of life. And as the waters wander, so he wanders in the world, desiring nothing, fearing nothing, wanting nothing for himself. And that can only be arrived at if the goal is the final arbiter, the final authority. Such a man is simple, such a man is pure. He is clear and calm as the mountain in the morning, because he has arrived where he is absolutely free from all experience, because he has been through every experience. Such a man has fulfilled his life, because he has let life paint the picture it wishes, and not he, by his narrowness, by his limitations, warped and corrupted life.

J. KRISHNAMURTI.

What Remains for Ever.

O rich man, be ready to relieve the wants of the poor man, for thy treasure of gold and thy store of silver will not be thine for ever.

On the emerald vault of heaven is written in letters of gold : " Nothing, save the good deed of the generous man will remain for ever."

HAFIZ.

Accuracy.

I do not know that there is anything, except it be humility, which is so valuable as an incident of education as accuracy. And accuracy can be taught. Direct lies told to the world are as dust in the balance when weighed against the falsehoods of inaccuracy. These are the fatal things. And they are all-pervading. I scarcely care what is taught to the young if it will but implant in them the habit of accuracy.

SIR A. HELPS.

Our Non-Subscribing Church and the General Assembly.

THE REV. G. V. CROOK.

It was recently urged in our Non-Subscribing Magazine that "our church should fearlessly examine its own position with a view to modification if such be found necessary." Now we are brought face to face with its foundation principle. The Rev. John Abernethy, the founder of our Non-Subscribing Church, stated that the Antrim Presbytery in 1726 comprised all those ministers and congregations whose determination is to meet and worship God without questioning whether they were Arians or Trinitarians but simply Presbyterians and no further subscription will we have. One of his opponents in the Ulster Synod defined Abernethy's position thus—"Mr. Abernethy's non-subscription comes to this that ministers holding Arian views, and those of us holding Trinitarian views have an equal right to be ministers in our churches." The Antrim Presbytery has remained in that sense Non-Subscribing ever since.

Remonstrant Synod.

In 1828 James Martineau was ordained Presbyterian minister in Dublin. His Unitarian enthusiasm started the first Unitarian Society in Ireland in 1830; It was comprised of members from the Presbyterian congregations in Dublin and the South of Ireland, but he found, that the churches could not become Unitarian. That same year in Belfast at the first meeting of the Remonstrant Synod of Ulster, they declare their Non-Subscription—"We do not associate as Unitarians or Trinitarians : we are Presbyterians." In 1835, all our Irish Congregations united in an Association of Irish Non-Subscribing Presbyterians. The definite Unitarian Propaganda was carried on by the Irish Unitarian Christian Society and from 1875 by the Ulster Unitarian Christian Association.

Martineau's Views.

Martineau raised his voice in protest in the British and Foreign Unitarian Association, declaring that "if the Union became a union of Unitarian Churches, he, for one would have to dissent from it."

In 1888 Dr. Martineau brought forward a Presbyterian Assembly scheme for the Union of all our churches based, he admitted, on our Irish Non-Subscribing Churches. Its constitution being neutral to all shades of Christian doctrine. Its constitution he says, "is no mere blind tenderness of memory, but a reflective preference of reason and experience," for James Martineau, while being the greatest Unitarian of the 19th century, remained all through his life ecclesiastically a non-subscribing Presbyterian. He says "I never could belong to a Unitarian Church, the name Unitarian is quite incompatible with any non-subscribing organisation, and must be dropped as a CHURCH NAME." "He obeyed the voice at eve, obeyed at prime." The Assembly of Unitarian AND Free Christian Churches conflicts with Martineau's life-long ethical integrity, which was this OR that, for you cannot have both. Some of us feel that the choice in England has been in favour of a Unitarian Church, and that the Free Christians have had to withdraw (history repeats itself), like our forefathers here in Ireland in 1726.

The Choice.

Much could be said in favour of a definite Unitarian Church. Though smaller, narrower and more dogmatic, it would, like narrowing a river, intensify its force, and denomination zeal would be felt throughout the church, but then, in neither Abernethy nor Martineau's ethics, could we call ourselves Non-subscribers, and certainly Martineau infers that then we cannot honestly hold our non-subscribing places of worship. Listen to Martineau's ethics—"He who calls this church or its congregation Unitarian is a traitor to his spiritual ancestry and a deserter to the camp of his persecutors."

It makes all the difference in the world whether we put truth—the truth of non-subscription in the first place with John Abernethy and James Martineau, or in the second place with the New General Assembly.

The General Assembly and the Non-Subscribing Presbyterian Church.

THE REV. R. NICOL CROSS, M.A.

At the Pro Re Nata meeting of Synod in Belfast on January 30th, it was decided that our Church should give its assent to the "General Assembly of Unitarian and Free Christian Churches" recently constituted in England and that it should accept representation on the Council of the latter body. This means official recognition of, and co-operation with, the Assembly on the part of our Church, and it is difficult to see how it introduces any new principle in our re-

lations with the Community of similar Churches across the water. It appears to be only a logical development and expression of existing facts and realities.

The Assembly is constituted by the Union of the British and Foreign Unitarian Association with the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian and other Non-Subscribing or Kindred Congregations, of which our Ministers and Congregations in Ireland have been members until now.

The Conference also, it will be noted, consisted of UNITARIAN AND—other categories of Non-Subscribing Congregations. The New Assembly according to its title is made up of exactly the same constituents, only the new name does not specify these other various categories, but gathers them all under the one comprehensive and significant title of "Free Christian." "Free" being a synonym for "Non-Subscribing," while the reference to any particular form of Church government is omitted, as being irrelevant to the basis and objects of the Assembly.

Autonomy Assured.

It must also be noted as fundamental that nothing in the action of the Synod infringes any existing independence or autonomy inherent in the Non-Subscribing Church of Ireland. We shall continue to rule in our own house and conduct our own affairs as heretofore, but the resolution will ensure that as our Irish Church organisations had representation on the National Conference of Unitarian and other Non-Subscribing Churches, so as a United Church we shall have official representation on the Assembly of Unitarian and Free Christian Churches, into which the Conference has become merged. This will enable us to make our point of view heard when necessary in the counsels of an Assembly with whose future and fortunes the welfare and even the survival of our Church in Ireland is vitally bound up, for alike in the training and supply of ministers for our pulpits and in the matter of Sustentation, Pensions and Insurance, which seriously affect that supply and its quality, we are and will be dependent on the church life and institutions in England, which are now finding in the Assembly their centre and representative head.

Additional Considerations.

Further, we have to reckon with the fact that individual ministers and congregations in our Church are becoming members of the Assembly for reasons which together amount almost to necessity, and if in our alliance as a Church with the Assembly a question of Principle were involved then it must apply not only to our Presbyterian Church as a whole, but equally to the congregations within it, and under a Presbyterian polity none of the latter ought to be permitted to contravene either the principles or the policy of the whole church as defined by Synod. The irresistible logic of facts, in a word, left the recent meeting of Synod with no tolerable alternative to the decision to which it came.

As indicated above, our Congregations and Church Courts have long been committed to fellowship in a Conference whose title included the term Unitarian; some of them at least have given church collections and thereby recognition and support to the British and Foreign Unitarian Association. It is thus far too late in the day for theological purists to suggest that we are compromising the Non-Subscribing basis of our Church, and adulterating its principle by having any part or lot with the new Assembly.

Shades of Martineau.

In a future article we shall deal with the ghost of Martineau, which has again been raised to frighten us from the path indicated by the living realities and interests of the Church and recently approved by the Synod with only one dissentient. But let us clearly understand at once that it would be both a self-contradiction and a self-stultification, unworthy of its dignity, for the Irish Non-Subscribing Presbyterian Church to say. "This new Assembly traverses our basic principles, we will give it no official countenance; but we shall allow our ministers and constituent churches to join it, give collections and moral support to it, and receive funds from bodies connected with it, and raised by one or other of the two main organisations now amalgamated in it." Such an attitude is incoherent and morally unjustifiable.

A Stateman who Disliked Intemperance

BY MR. HAROLD THOMAS.

The Marquis of Halifax, who died in 1695, is little remembered to-day although he played a big part in the fierce struggles over the state affairs of his time. By his timely adhesion to William of Orange when James fled the country and by his counsels he probably did more than any other man to secure the Revolution. His was the voice which,

when the Dutch prince declined to function as Regent in the name of Mary, offered on behalf of Parliament the full joint sovereignty, with the sole executive power, which William accepted. Generally however he soon contrived to fall out with whatever party he was associated with for the time being, and then took up opposition to it.

The Trimmer.

This propensity caused him to be dubbed the "Trimmer"—a nickname which he adopted as an honour and treated as showing his superiority of mind. His "trimming" was certainly not for the sake of popularity, for more often than not he went over to where there was an up-hill battle to fight. He was, in fact, rather than a party man a "philosophic" statesman who considered many things besides the immediate issue of the moment. Characteristic of him were his writings, full of thought, observation, and wit. Though temperance had few advocates in his time it is interesting to see that he at any rate had discerning views on this subject, and felt a call to express them.

Cautions for Politicians.

In his pamphlet "Cautions for Choice of Members in Parliament" the following passages, modern in idea but old in style, occur:

"Great drinkers are less fit to serve in Parliament than is apprehended.

"Men's virtue, as well as their understanding, is apt to be tainted by it.

"The appearance of it is sociable and well-natured, but it is by no means to be relied upon.

"Nothing is more frail than a man too far engaged in wet popularity.

"The habit of it maketh men careless of their business, and that naturally leadeth them into circumstances that make them liable to temptation.

"It is seldom seen that any principles have such a root as that they can be proof against the continual droppings of a bottle

"As to the faculties of the mind there is not less objection; the vapours of wine may sometimes throw out sparks of wit, but they are like scattered pieces of ore, there is no vein to work upon.

"Such wit, even the best of it, is like paying great fines; in which case there must of necessity be an abatement of the constant rent.

"Nothing sure is a greater enemy to the brain than too much moisture; it can the least of anything bear the being continually steeped.

"Yet so arrogant are some men as to think they are so much masters of business as that they can play with it; they imagine they can drown their reason once a day, and that it shall not be the worse for it; forgetting that by too often diving the understanding at last groweth too weak to rise up again."

Advice to Daughter.

There was no Temperance Party with a programme in Halifax's day, and while urging the refusal of trust to the unsteady he seems for the rest to have regarded the topers with philosophic resignation. The habit was too widespread to be crusaded against. He had even to consider that the man his daughter Elizabeth should marry might fall into the ways of so many of his own class. In the "Advice to a Daughter" which he wrote for her as a New Year's Gift he took this as a possibility among others, and his thoughts were only to tell her how to "make the best of a bad job," if it should happen. Temperance enthusiasts may think his advice to her wanting in the true temperance spirit, and feminists may think it was tame, but it has some good sense in it, and does not show that he regarded insobriety as a degradation. He wrote:

"In case a drunken husband should fall to your share, if you will be wise and patient his wine shall be of your side. . . . When, after having dined too well, he is received at home without a storm, or so much as a reproaching look, the wine will naturally work out all in kindness, which a wife must encourage, let it be wrapped up in never so much impertinence. Of the other side, it would boil up into rage if the mistaken wife should treat him roughly, like a certain thing called a kind shrew, than which the world with all its plenty cannot show a more senseless, ill-bred, forbidding creature. Consider that, where the man will give such frequent intermissions of the use of his reason, the wife, insensibly getteth a right of governing in the vacancy, and that raiseth her character and credit in the family. . . If these are not entire consolations, at least they are remedies to some degree. They cannot make drunkenness a virtue, nor a husband given to it a felicity; but you will do yourself no ill office in the endeavouring by these means to make the best of such a lot, in case it should happen to be yours."

T.

Confucian Religion.

By the Rev. Sydney P. Whitehouse.

An Alleged Defect.

Mr. J. Edkins, a well known Christian missionary in China, draws attention in one of his books (Religion of China) to what he considered to be a defect in the Chinese Religion. These are his words.

> "An ethical test is the only one they know. When the evidence of a new religion is presented to them, they at once refer it to a moral standard and give their approval with the utmost readiness if it passes the test. They do not ask whether it is divine but whether it is good."

If this is a defect in Chinese Religion (and there is something to be said both for and against it according to one's religions views) one is quite justified in saying that if Christianity had occasionally suffered from a similar defect, its history would make better reading.

If Christians had asked "is it good?" and obeyed their higher natures instead of asking "is it divine?" and obeying the biblical text "Thou shalt not suffer a witch to live," thousands of innocent women would have been spared horrible deaths at the stake.

Slavery was supported long after it should have been abolished, not because people thought it was good, but partly because it so happened that the writers of the Christian Divine Book regarded slavery as right and proper.

If Christianity had had more ethical tests and fewer theological tests, more pragmatic standards and fewer doctrinal standards, or in other words, if Christianity had asked more often "what is good?" and less often "what is divine?" its history would be much better.

Heart of Confucianism.

At the core of the Confucian Religion is the conviction that man is born good, that he is good by nature and that evil is foreign to him. This is exactly opposite to the Christian belief (or perhaps one should say the supposed Christian belief because very few educated people subscribe to the doctrine even in theory), that man is born in sin, that he is evil by nature and can become good only by some supernatural process.

The mainspring of Confucian ethics is the conviction that human nature is good and hat it can by its own efforts, without supernatural intervention, rise to great spiritual and moral heights.

For this reason it is sometimes said that the teaching of Confucius is secular and not religious, that Confucianism is a high moral code and not a religion.

It all depends on one's point of view. If one thinks of God only as a great power working from without in a supernatural way, then the teaching that man can by his own efforts rise to great heights, may be regarded as secular. If however, one thinks of God as a Great Universal Spirit working in some mysterious way from within, then such teaching is the very essence of true religion.

Pragmatic Test.

It is as a teacher of practical morality that Confucius wins his fame and the allegiance of over 350 million followers in this twentieth century. A distinctive feature of his teaching is the Golden Rule which appears in China five centuries before it appears in Palestine. It is wrong to say that Confucius taught the Golden Rule only in its negative aspect. He understood it in its positive aspect as his teaching clearly shows.

The sayings of Confucius, written down by disciples years after his death just as the sayings of Jesus were written down by disciples years after his death, have gone far towards moulding Chinese character. Thousands of Chinese scholars can repeat all the Confucian maxims and the masses of the people know many of them by heart. If we think there is a wide difference between the conduct of present day Confucianism and the teaching of its founder, and no one will deny that the difference exists, we might be inclined to be more charitable by remembering that exactly the same criticism can be made against Christianity.

Begins at Human End.

Confucianism has its defects (for instance it can never fully satisfy the cravings of man's spiritual nature) but it contains many virtues that will always be essential to the happiness and welfare of the human race. Its central doctrine that man is born good and that he is not by nature corrupt, is one that might with profit be incorporated into the Christian Religion.

Confucianism does not belittle human nature as something sinful that man has been saddled with ; it belauds human nature as something good with which man has been blessed. For this reason it insists on self

culture as the only way to " have life and have it more abundantly."

It knows of no approach to God except by way of man ; it knows of no Divine attributes apart from the highest human attributes. In its search for the highest good it does not ascend into the highest heaven but descends into the depths of the human heart. The words " love of God," are meaningless unless preceded by the words " love of man."

Nearly six centuries after these doctrines appeared in China they appeared in Palestine and were put into Christian terminology by at least one New Testament writer. —" for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? "

Gardyloo.

BY ULLIN.

A bonnie Scotch lassie in a scarlet gown, perhaps a student of St. Andrews, with a bundle of papers under one arm, the work of students, and a collecting box in the other hand, for some charity to which the day was devoted. The name of the paper was " Gardyloo and Evening Bilge." " Registered at the B.B.C. as controversial," " Sold in aid of Edinburgh University Settlement," " Price Twopence at Least." (By the way that is a good suggestion for stating the price of " The NON-SUBSCRIBING PRESBYTERIAN " !) Prominent on the first page is a column headed : " Bulldog Bites Moderator," " You ask where the brute bit me ? Look at my bloody calf," pleaded the Moderator. It turned out that the bulldog belonged to an Italian lady, who was sentenced to twelve months, and received a message from Mussolini. So much for that, " Gardyloo " is full of interesting items. But what does " Gardyloo " mean ? Say it like " Caller Herrin' " and you'll understand. " Caller Herrin' " is sounded from the pavements by the Newhaven fishwives, " Gardyloo " was sounded from the windows of the high houses, which are a feature of the Old Town of Edinburgh, to warn pedestrians down below, of the slops which were about to descend. (By the way recently in Belfast, a policeman was on duty at a street crossing, and called out " Pedestrians may now pass." A timid little woman was on the pavement and advancing to him, asked, " And, please when may the R.C.'s pass ? ").

The Cathedral.

" Gardyloo " is a word of magic, which transfers you into the High Street, and the Lawn Market, to the Heart of Midlothian, and St. Giles' Cathedral, into which let us enter. The State Church of Scotland is Presbyterian, and through the aisles and arches of this Cathedral have sounded the voices of John Knox and Oliver Cromwell, though Scotsmen would not care to be reminded of the latter ! Cathedral it may be ; but, there is not the magnetism of an English cathedral about it. It seems dark and dirty and fusty, like an old cellar of a rag-store. The only part about it that is nice, is the Chapel of the Order of the Thistle, which is lined with beautiful woodwork, and arranged in the form of a Masonic Lodge. John Knox's mounment stands in a corner, as though they were ashamed of it, it may be because there was once an outcry against images in St. Giles'. If they don't want it, it might come in useful some day in Rosemary Street ; but, we hope the " some-day " will be a long way off !

The Castle.

Now for the Castle, right ahead, up the street. Keep right on, and then you will come to something in itself worth a visit to Edinburgh. Inside St. Giles' a friend remarked that the Presbyterianism which dominated Edinburgh, was " profound stodginess." In the War Memorial you have the true atmosphere of a holy place, of a shrine dedicated to the sacred memory of the noble dead, of whom an inscription in clear bold characters remind us : " The souls of the righteous are in the hand of God, and there shall no torment touch them."

There is a central shrine with wings to right and left. Inside the building one gets the impression of being in a cathedral. Along the walls are recesses in each of which are several monuments in stone and metal to the various regiments, with a register containing the names of those who fell, while overheard hangs the flag of the regiment.

The Steel Casket.

In the central shrine, the floor of which is the Castle rock itself, in a steel-casket, containing duplicates of the registers referred to, and which were placed in the casket by the King himself. The casket rests on a block of polished green stone, which is part of the castle-rock. There is a great deal of heat radiating from the rock-

floor, but it is the natural heat coming from the rock

High in the air, above the steel casket, is suspended the stone figure of the Archangel Michael, holding aloft his sword like a cross. A ray of sunlight flashed through a little window on to the hilt of the sword, and the head of the angel, touching it with glory. St. Michael stands for the Dawn. In the Memorial, which has to do with the past, like all the buildings round about,—the Crown Room, the Banqueting Hall, containing armoury ancient and modern, Queen Mary's room, St. Margaret's Chapel, St. Michael represents the future, the hope of a brighter day.

The Morality Standard in Civic Administration.

[Notes from sermon preached in All Souls' Church, Elmwood Avenue, on Sunday evening, 17th February, 1929, by the Rev. Sydney P. Whitehouse.]

Democracy Defined.

Though Democracy as a form of government has come to stay and is believed in by the great majority of people it is extremely doubtful if any but a very small proportion realise all that is involved in this latest form of government.

Democracy is not government by the people for the people ; if it were it would be very near to the ideal form of government. Under no democratic form of government do the people govern themselves ; they periodically elect others to govern on their behalf.

A man who believes that democracy is the final word in government makes two tremendous assumptions. First he assumes that the great masses of men and women are qualified to elect capable administrators and secondly he assumes that those elected to office will always and at all times place the interests of the community above their private interests.

Ideally of course this is what should happen ; actually nothing of the sort happens. All too often the men elected to office are not those with the best administrative ability but those who can talk the most glibly, make the most promises and paint the rosiest pictures. And further, positions of public trust are all too often used for private gain instead of being used as a method of serving the community.

CHANNING HOUSE SCHOOL,

HIGHGATE,

LONDON, N. 6.

PUBLIC SCHOOL FOR GIRLS.

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From the urban council up to the cabinet the same tale can be told. The men in public offices who are prepared at all times and at all costs to look after the welfare of those who placed them there, are very few in number. The standard of morality in civic administration is appallingly low.

The Belfast Scandals.

The recent scandals in connection with the Belfast Corporation is one of many illustrations of maladministration in connection with public bodies.

It is easy to exaggerate when dealing with the recent deplorable scandals, and to forget that much the same thing has been going on and will go on, unless there is a revolutionary change in human nature, in other great municipalities in the Kingdom, but it cannot be denied that the Corporation revelations of the last few months have been such as to cause every right-minded citizen to hang his head in shame.

Even those with no inside knowledge of the actual facts and who have to rely solely on the newspapers for their information can see only too plainly (if they read what is between the lines as well as what is on the lines) that time and time again men who have been placed in positions of trust to serve the public's interests have done very little except serve their own interests.

Their only defence seems to be that they are no worse than others because the same things have been done before. The only difference between themselves and some of their predecessors is that they have been found out.

Most of the excuses made for the misdemeanours of public officials are of this kind. Judgment is demanded not according to any ordinary standard of right and wrong, not according to any standard of Christian Ethics but according to the standard of morality current in the organisation in which the misdemeanour occurs.

The Remedy.

The cure for the present scandals in our corporations and other bodies lies not in the realm of politics but in the realm of religion. We must send to our legislative councils not men of proved loyalty to a particular political party but men of proved loyalty to Truth, Beauty and Goodness, not those with sterling party records but those with sterling character records.

While men and women elect their representatives on the party principle instead of on the character principle they must expect a low standard of morality in public administration. In many cases the choice is still between Barabbas and Jesus and if Barabbas has the right political party ticket he is elected. The average man has yet to realise that a public man's politics affect his character about as much as a gust of wind affects a sunbeam.

The first consideration in electing a public officer should be character, the second consideration should be character, and the third consideration should be character. When this is done we shall have our publicly elected officials usuing their efforts, not in the interests of self, but in the interests of the community, convinced that when they are faithfully serving God's children they are serving God Himself.

Holywood and It's Past.

H. F. J ORR.

It is a matter of regret historically that so many of our Non-Subscribing Churches have waived their claim to be known as the First Presbyterian Church in their locality or town. With the exception of Clough, Comber and Killinchy, all our Churches should be so known and if an accurate description is desired, "Now Non-Subscribing" might be inscribed under it.

The First Presbyterian Church, Holywood, was formed in 1704. Previous to that it was included in Dundonald going back to 1645. Some historians however claim in 1615, there were Presbyterians in Holywood, ministered to by Robert Cunningham, who had been chaplain to some Scotch troops in Holland. In 1615 he came to Holywood and was admitted to the church by Bishop Echlin, acting as curate at Craigavad and Holywood. At that time there was a peculiar state of relationship between Episcopalians and Presbyterians, a great many of the settlers were Presbyterians and the leaders of the Irish Church sympathising with their principles made an attempt to unite all Protestants in one Church. In 1615 a convocation of the clergy adopted a Confession of Faith drawn up by Professor Ussher of Trinity College,

Calvinistic Confession.

Dublin. This confession was Calvinistic, it admitted, by implication the validity of ordination by presbyters and made no higher claim for Episcopacy than mere expediency (Latimer). The Irish Church was thus Presbyterian in theory. Robert

Cunningham became closely associated with Robert Blair, of Bangor, a staunch Presbyterian, and both were ejected for Non-conformity about 1636. Cunningham died on March 29th, 1637, at Irvine, Ayrshire.

In 1642 the Presbytery which had been formed at Carrickfergus sent a minister to Holywood " to erect an Eldership."

In 1645 Thos. Peebles ministered to Dundonald and Holywood, he was succeeded by Gilbert Kennedy in 1670, who in 1678 was followed by Thos. Cobham. The latter became minister for Holywood only in 1704.

Historic Document.

On 8th April, 1644, the Covenant was administered at Holywood, this document is to be seen in the Museum, Belfast. According to Adair, a Rev. Geo. Wallace was at Holywood, part of Rev. Thos. Peebles's ministry, but on the Restoration he Conformed and was admitted Vicar 1661.

The celebrated Michael Bruce became minister in 1711, and it was during his ministry that the majority of the congregation siding with him on the question of Non-Subscription, joined with other congregations to form the Presbytery of Antrim in 1726. A portion of the congregation being in favour of Subscription were formed into a separate congregation; Rev. Bruce died in 1735. An interval of two years then followed before a successor was installed in the person of John Beatty who ministered for the long period of fifty-seven years.

Pulpit and Politics.

Arthur M'Mahon or M'Mechan followed; unfortunately he took a rather prominent part in politics and was obliged to leave the country, presumably going to the States. Dr. Wm. Crawford, was installed 1798, then followed by John Wightman, 1801, Rev. Saml. Hans Sloan, 1814, who accepted a call to Cork. In 1819 Rev. J. A. Johnson, of Banagher, succeeded him, but he fell a victim to Asiatic Cholera in 1832, while ministering to its many victims in Holywood and neighbourhood. Another long pastorate followed when Chas. J. M'Alister was ordained in 1834, whose death in 1891 was greatly regretted. Clement E. Pike was installed 1892, followed by S. H. Mellone, 1898, G. L. Phelps, 1909, and E. Lockett, 1921.

The present Church building is believed to be the fourth built on the same site, and was opened for public worship, 23rd Sept., 1849, by Dr. Henry Montgomery.

THE BOOK OF NORWOOL.

1. Now there dwelleth in the land of Ire, among the people of Uls, in the city of Bel, in the reign of King Geo, a certain young man who painted on paper with ink like unto a rainbow, yea, even with a pen and brush painted he.

2. And certain of the merchants and priests of that city sought out this young man, and began to question him concerning posters and showcards, and great was their delight, for low was the cost thereof.

3. With posters and showcards and price tickets of many colours did he supply their places of business, and great was the merchants' return, even so, their tills overflowed with silver and with copper and with paper of treasure, and the telephone bells and the typewriter bells rejoiced greatly for great was the business thereof.

4. Also with tickets did he supply his people with, even for music and dancing, and the people of his country did rejoice greatly at the work of his hands.

5. Verily, verily this young man of Bel, doth dwell in the street called Manor, and the number of his dwelling place thereof is one hundred and seventy.

NORMAN R. WOOLLEY,

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ADVICE TO CONTRIBUTORS.

If you've got a thought that's happy—
Boil it down.
Make it short and crisp and snappy—
Boil it down.
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed—
Boil it down.

Take out every surplus letter—
Boil it down.
Fewer syllables the better—
Boil it down.
Make your meaning plain. Express it
So we'll know—not merely guess it;
Then my friend, ere you address it—
Boil it down.

Cut out all the extra trimmings—
Boil it down.
Skim it well—then skim the skimmings.
Boil it down.
When you're sure 'twould be a sin to
Cut another sentence into,
Send it on, and we'll begin to
Boil it Down.

(Author Unknown).

Congregation Reports.

Will contributors under this head please shorten their reports? In future the space devoted to this feature will be cut down by at least half. This month the communications are given in full but there will not be the same space available in subsequent issues of the Magazine. Friends who are kind enough to send reports are invited to read "Advice to Contributors" appearing in this issue.—EDITOR.

Cairncastle.—A "Miscellaneous" Concert in aid of the funds of the Old Meeting House was given in the Cairncastle Lecture Hall, on Friday evening, 25th January, 1929. Nearly thirty persons contributed items to the entertainment. Most of them had been gathered together by Miss Martha Huxley, a member of our Larne Congregation, and most of them belonged to various congregations of that town, though three of them—Mrs. Pearl Smyth, who is a fine singer, Miss Ethel Downes, a skilful dancer, and little Rachel Wilson, a clever reciter, came from Belfast. Selections were played by an orchestra trained by Mr. Ralph Hay: there were six violins, two mandolines, and drums played by a very young member, the youngest daughter of Mr. Hay. The orchestra made a pretty sight on the platform besides making very musical sounds. There were also songs by the Larne Male Quartet, pianoforte solos, a violin duet, songs, comic and serious, recitations, dances, and a sketch. Also, there was Mr. Bob Bell, a wonderful mimic of a variety of noises, mechanical, musical and animal. Besides Mr. Hay, Mrs. O'Toole, and Mrs. James Tweed, were accompanists. There was a large and appreciative audience. After the entertainment, tea was provided in the Old Meeting House School Room for those who had contributed to the programme.

Mountpottinger.—The Sunday School New Year Party and Prize Giving was held on Friday, January 25th, when unfortunately the attendance suffered by reason of the prevailing Influenza epidemic. After tea a programme of Recitations, etc., was followed by two sketches, the first being "Neighbours in Gooseberry Court," which was well rendered by Misses A. Beattie, B. Johnston, D. Wallace. In "Impossible Perkins," which followed, the characters were sustained by Misses E. Beattie, J. Johnston and R. Martin, the latter taking up the part at forty-eight hours notice owing to the illness of Miss M. Doyle. Much amusement was caused by "The Schoolmaster" in which Harold and Andrew Beattie were assisted by a number of other scholars. A pretty scena entitled "The Lantern Song" received an enthusiastic encore. Miss N. Allen and Mr. L. Watters were the producers, and deserve much praise. The Book Prizes for regular attendance during 1928, were presented by Mrs. J. H. Ewbank, who performed her duties in a pleasing manner. The proceedings terminated with the annual visit of Santa Claus who distributed a large number of gifts.

Women's League : Mountpottinger Branch The Mountpottinger Branch of Women's League, held a "Kitchen Shower," on Monday, February 11th, the idea being that everyone presents something pertaining to the kitchen, and everyone buys something. The financial result was most gratifying. After the Sale, tea was served, followed by a very enjoyable programme. Miss Ashworth A.L.C.M., officiated at the piano, and engaged, the close attention of all by her well chosen items, beautifully rendered. Mrs. John Allen's singing also gave much pleasure and she kindly responded to requests for encores; as a final she sang Danny Boy with great feeling. The elocutionist was Miss Elva Orr, whose dramatic ability is wonderful for one so young. We may look forward to much talent from our young friend in the future. The meeting was presided over by Mrs. J. H. Ewbank. There were thirty-six friends present, including three gentlemen, which was very good considering the severe wintry weather.

Women's League—Stanhope Street.— On Monday, January 21st, Miss Dorothy Mayes, head analyst at the Co-Operative Dairy, gave a most interesting talk on "Pure Milk," and the week following a visit was made to the Co-Operative Dairy, Ravenhill Avenue, when the ingenious machinery created much interest.

Belfast Domestic Mission.—The Annual Services in connection with the Domestic Mission will be held on Sunday 10th March, at the First Church, Rosemary Street, in the morning, and at All Souls', Elmwood Avenue in the evening. The special preacher will be the Rev. R. Nicol Cross, M.A. On Monday, 11th March, at 8 o'clock,in the Central Hall the Annual Meeting will be held. Among the speakers will be Dr. S. Barron, L.P.C.I., Acting Medical Officer of Health for Belfast. In recent years the attendances at these Meetings have not been worthy of the occasion. It is hoped that this year our

Belfast Congregations will show their appreciation of the Mission's work in a practical manner, by contributing liberally to the special collections and by attending the meetings.

Obituary.

DUNMURRY.—Mrs. Kelly.

We are sorry to record the death of Mrs. Kelly, the wife of our esteemed minister, which took place on the 28th January, 1929. She had contracted pneumonia and her death took place unexpectedly. We had all hoped she would be restored to health and strength, but such was not to be the case. She took great interest in all things in connection with the Church, and will be greatly missed by all, and also by a large circle of friends in Dunmurry. The funeral took place to Cathcart, Lanarkshire, on Wednesday, 30th January, 1929. An impressive service was conducted at The Glen, Dunmurry, by Rev. Alex. Gordon, M.A., before the departure for the steamer, at which were present the members of the family and several members of the congregation. We tender to Mr. Kelly, Miss Younger, and all the members of the family our sincere sympathy in the sad event. Mrs. Kelly will be very much missed by everyone as she was always interested in the village, and ready to help in any good work. A Memorial Service was held on Sunday, 3rd February, conducted by Rev. Alex. Gordon, M.A., in which he referred to Mrs. Kelly's death.

GLENARM.—Mr. William Blackwood Pullin.

We regret to announce the death of Mr. Pullin, which took place at his residence, Altmore Street, Glenarm, on Friday morning, 25th January, 1929, after an illness of a week's duration. Blessed with a fine constitution, he enjoyed remarkably good health, and reached the ripe old age of 90 years. A native of Loughmorne, near Carrickfergus, Mr. Pullin came to Glenarm about 63 years ago, and for many years carrried on the business of watchmaker and jeweller at his residence, Altmore Street. He took a great interest in young people, and was never happier than when in the company of children with whom he might be seen conversing both in his home and in his daily walks. The person who is kind to children and to dumb animals is a good man at heart. Let him believe what he likes, he affords proof that he has the spirit of his Master who said, Suffer the little children to come unto Me ; forbid them not, for of such is the Kingdom of God. Unlike talkative people, Mr. Pullin evidently thought before he spoke. His advice was shrewd, and worthy of being acted upon. He was a man of quiet, unassuming disposition attentive to whatever work his hands found to do. He was also a strong advocate of peace. If we had more men like-minded at the Council Boards of the Nations, war would soon become a thing of the past. While holding firmly to his own religious convictions, and well able to give a reason for the hope that was in him, Mr. Pullin was tolerant of other forms of belief, and allowed men to worship God according to their conscientious convictions. Our departed friend rendered invaluable service to the Glenarm congregation, for many years acting as Hon. Secretary to the Committee of which he was a member to the last. The funeral which was largely attended by members of every denomination in the district and by friends from Belfast, Carrickfergus, Larne and elsewhere, took place on Sunday afternoon, 27th January. Prior to the interment in the Old Meeting House Green, his minister conducted a short service in the house, and also in tet Meeting House. His two favourite hymns were sung—"Lead, kindly Light," and "Nearer, my God to Thee." Miss Lusk kindly presided at the organ, and at the close of the service played The Dead March in "Saul" We tender sincere sympathy to the relatives in their bereavement.

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